

THE ANTIQUITIES OF HARAPPA AND MOHENJO-DARO.

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To us who have studied H. P. Blavatsky's *Isis Unveiled* and the *Secret Doctrine* the question suggests itself: how long will it be before the "authorities" of modern science see that "India is the cradle of humanity," and that "the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus"?—Evs.]

The archæological finds of Harappa, Mohenjo-Daro and Nal have revolutionized our ideas regarding the antiquity of the culture of India and its origins and affiliations. One school of thought has suggested that the relics are those of an exotic culture, 'of the Indus valley' rather than Indian, as pre-Indian and probably Sumerian in character. Another school would consider them Indian and entirely pre-Aryan, and a third as Indian and altogether Aryan. It is necessary to view the evidence with a watchful eye and review it with an open mind.

The Find-places.

The finds are in places where the student of ancient Indian history would naturally expect them. The earliest hymns of the R̥g-veda have references to the region of the Rāvi and one of them ⁽¹⁾ even refers to a battle on the Hariyūpiā, a name closely analogous to Harappa. It was from Sindh that Indian muslin (hence known as *sindhu*) and possibly the axe (*pilakku*, cp. Vedic *parasu* and *parasu*) went to Babylonia. In Beluchistan is the habitat of the Brahuīs whose language is of the Dravidian family though they appear Indo-Iranian in ethnic type.

Buildings.

The bricks of the Indus valley are straight-sided, while those of the Sumerians are plano-convex. The underground cellars resemble those of Mesopotamia which afforded retreat in the summer months. But there are no baths in Mesopotamia. The thick walls and the use of sun-burnt bricks for the foundations and the sides in walls appear to me to be clear evidence of the anxiety for protection against percolation and inundation. Dangers from floods are known in the earliest books of the R̥g-veda and one hymn of the Seventh book ⁽²⁾ records that the floods on the Rāvi abated in response to the prayers of Vasishṭha. Vedic evidence indicates that the cities of the Aryas were of brick (*iṣṭaka*) while those of the Asuras were of stone (*aśmamayī*) ⁽³⁾. One of the texts of the Yajur Veda even refers to the dismantling of a brick wall of the Aryas by their enemies ⁽⁴⁾.

(1) R̥g-veda VI. 27, 5.
(2) R̥g-veda VII. 83, 6 & 7.

(3) Iḥid IV. 30, 20.
(4) Taitṭrya Brāhmana I, 1, 2.